

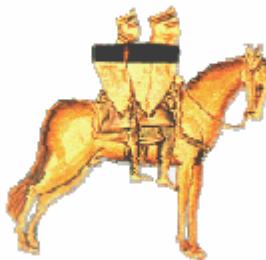


Militia Templi – Christi pauperum Militum Ordo
Knights Templar – Order of the Poor Knights of Christ

“Growth and the Criteria of Growth”

The final document approved by the General Chapter
Hermitage of Montecastello – Tignale del Garda (Brescia)
September 27th-29th A.D. 2002

Modified by the General Chapter
of Esztergom (Hungary)
July 27th-31st 2006





This work,
as are all our Knights' lives,
is dedicated to the Holiness of Our Lord, Pope

Benedict XVI

happily reigning,
the visible Head of the Church,
and, through him,
to the invisible Head

Our Lord Jesus Christ

*“Dominus conservet eum et vivificet eum
et beatum faciat eum in terra
et non tradat eum in animam inimicorum eius”*



dom. Marcello Alberto Cristofani della Magione
by the grace of the most merciful God
Master of the Order of the Poor Knights of Christ
Duke of the Knights Templar
to all the Members of the Order and to all those who read this his written word
extends a cordial and respectful salutation in the Lord

“Growth and the Criteria of Growth” is the final document approved by the General Chapter of the Order held at the Hermitage of Montecastello in Tignale sul Garda (Brescia) on the 27, 28, and 29th days of September 2002: after twenty-five years, there was indeed a need to trace out a line of correct growth for the Order—growth which would keep the Order solidly anchored to the Rule.

After a four year trial period, We have collected the observations of Dignitaries and Knights and, turning to the discussion once again, We came to an authoritative decision at the General Chapter held the 27th through the 31st of July 2006 at Esztergom (Hungary).

Therefore, after having revised the capitular document in such ways as We deemed necessary,

in accordance with the fourth chapter of the Rule and article ten, paragraph four of the Constitution,

through Our power and right and through Our magistral authority, We have ratified and
WE DO HEREBY RATIFY AND PROMULGATE

the modifications made to the document “Growth and the Criteria of Growth” approved by the General Chapter seated the 27th through the 31st of July 2006 at Esztergom and that, from today’s date and possessing the same worth as the Rule, we oblige all to obey the “Criteria”, and, to the fraternal vigilance of the local Superiors and Spiritual Counselors, we oblige the faithful application of the “Criteria” as that which will bring to Our *Militia* a growth in harmony with its ideals.

Furthermore, from today, the Brothers of the Hungarian Preceptory will be bound to recite the Breviary in the Latin language according to the edition adopted by the Order.

The Chancellor is charged with transcribing and giving notice of this, Our Decree. From the Castello della Magione, the eleventh of March in the Year of Our Lord 2007, third Sunday of Lent, twenty-eighth year of the *Militia* and of Our Office.

*I attest that this Decree, endowed with the seal,
is transcribed according to the Acts of the most excellent Grand Master and Duke*

THE CHANCELLOR
(dom. Lorenzo Scala)



Criteria for the Growth of the Militia Templi

Upon the solid foundation of the Rule and the Constitution, and with attention paid to the treasure which is the tradition of the Church, the General Chapter of the Militia Templi has singled out the three pillars of the life of every Knight: an authentic and intense spiritual vitality, the profound and humble study of Catholic Doctrine, and the constant and generous exercise of Charity. These three pillars are the criteria for a sincere growth toward the restoration of Christ's reign in souls and in Society, as well as for the sanctification of one's own soul.



It is right that the knights whom the Lord has chosen from among sinners and who have been appointed by His free mercy to take up the defense of Holy Church (the Rule—Prologue), nourish themselves by the uniform prayer of the Church; be it in private or in common, they lend their voices to the Holy Church in fulfillment of the “*sacrificium laudis*” which the Wife [i.e., Holy Mother Church] renders to her Divine Spouse [i.e., Our Lord Jesus Christ].



I - Spirituality

The *Militia Templi* has recognized in the traditional liturgy a sound instrument for resisting the assault which, through atheism and agnosticism, the contemporary mentality continually brings against Religion and morals.

The General Chapter

- considering every attempt to mediate between the Holy Tradition of Christ's Church and the modern mentality as ineffectual and dangerous according to the very words of the Lord: “And be not conformed to this world; but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God.” (Rom. 12:2) and “Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation: and to keep one's self unspotted from this world,” (James 1:27);
- observing that acclimation to the modern sensibility leads the faithful to share irreligious and anti-religious tendencies, driving them ever more from religious practice even to the point of participating in errors and propagation of sin,

reaffirms

adherence to Tradition as the faithful means of propagating the divine teaching of Jesus Christ—without this Tradition, one risks finding himself before a merely human message. The Chapter is convinced that one cannot approach the Truth without obedience, knowledge and devotion to Tradition.



1) Because of this, in 1993 the *Militia* adopted the Ancient Roman Rite as the Order's own for all liturgical celebrations as well as for the Divine Office, a decision which has brought great spiritual benefits; the Chapter considers this decision as a perfect implementation of the statutory goals of the *Militia* (cfr. the Constitution, art. 3, para. 1, which identifies one of the particular scopes of the Order as the “*care of the liturgy, according to Tradition and the Pontifical Magisterium*”).

The *Militia* **confirms**, therefore, its commitment to the defense and maintenance of the Latin liturgical Tradition as the patrimony of the Church, according to the steadfast teaching of the Magisterium and in conformity with that desire which was time and again expressed by the Supreme Pontiff, John Paul II during his joyful reign (cfr. the Apostolic Letter “*Dominicae Cenae*” of February 24, 1980, the Motu Proprio “*Ecclesia Dei Adficta*” of June 2 1988, the address to the Congregation for Divine Worship of September 28th, 2001).

Hence, **the Chapter**:

- presently **invites** all the parts of the Order to implement this decision on every level and in all places;
- **remembers** that the Liturgical Books are those reformed by Blessed John XXIII¹ or, failing that, those immediately preceding;
- **invites** the overcoming of every foreseen difficulty in obedience and in charity.

2) **The Chapter** invites the knights to root their love of their liturgy in the preparation for service at the Altar.

3) In obedience to what has been prescribed by the Rule “*the brothers ought to have recourse as often as possible to the confession of their sins*” and “*as much as possible, every brother must nourish himself with Christ*.” (the Rule, chap. XIV), **the Chapter**:

- **prescribes** that, ordinarily, every Brother confess himself at least once a month;
- **counsels** that he take Holy Communion at least weekly and, if possible, every time he assists at the Holy Sacrifice of the Mass.

4) In conformity to Chapters V and XV of the Rule which prescribe that “*the Knights recite the Office according to the practices of the Roman Church, if possible all the Hours of the day, but, if this is not possible they at least hold themselves always to reciting Lauds or Vespers*” and this “*as often as possible in common*,” and also of Chapter VII which obliges to “*guide the attitude of the Novice to prayer*” and to direct him “*to the constant practice of reciting the Divine Office*”,

the Chapter reminds that:

- partial recitation of the Office can be substituted only due to a real impossibility; in this case, the obligation would be satisfied with the recitation of one “*Pater Noster*”, ten “*Ave Maria*”, a “*Gloria Patri*” and a “*Requiem Aeternam*”, as anticipated by the Rule²;
- voluntarily omitting the recitation of the Divine Office is considered a grave infidelity to the Rule and a wound inflicted upon the entire Body of the *Militia*;
- where Commanderies have been established, common recitation of Vespers is obligatory;
- the official superior can temporarily dispense from this obligation, as long as the common recitation is assured to take place at least once a week or when otherwise possible.

¹ Apostolic Letter in the form of the motu proprio “*rubricarum instructum*” of July 25th, 1960 promulgated with the General Decree of the Sacred Congregation of Rites of July 26th, 1960.

² A decision formulated by the Grand Master because it seemed a closer adherence to the Rule.

5) **The Chapter reminds** that the adoption of the Breviary in the Latin language as reformed by Blessed John XXIII³ is **equally obligatory** for the entire Order so that, in every circumstance, the Order be joined by common prayer because the unity of the Order will be strengthened thereby and because it most fully corresponds to the knightly spirituality. As far back as 1980, in the Apostolic Letter “Dominicae Cenae”, His Holiness, John Paul II, asked that “the sentiments and desires of those who, formed according to the system of the ancient liturgy, feel the absence of this ‘one language’ which signified the unity of the Church throughout the world, be not only satisfied and received kindly and graciously, but also met with great respect,” and more recently he reaffirmed that Latin “is the indispensable condition for an appropriate relation between modernity and antiquity, for dialogue between different cultures, and for the reaffirmation of the Catholic identity” (Cfr. his address of February 21, 2002 to the Conference of the Pontifical Salesian University).

6) In consideration of the above, the **Chapter reminds** that observance of the lifestyle foreseen by the Rule, needs to be realized by every Knight in a particular examination of his own day which, in conformity to the duties of his own state, facilitates the observance of the Rule. For this, the Knights are **c counseled to:**

- structure the beginning of their day by seeing to the recitation of the first part of the Office and at least a quarter hour of mental prayer;
- reserve other moments during the day (at the beginning and the end of the afternoon) for prayer, and to conclude the day with an examination of conscience and the last hour of the Office;
- have recourse to all the traditional forms of devotion: first among which is the frequent recitation of the **Holy Rosary**—that favored weapon in the battle of the Templar Knight.

7) In obedience to Chapter XIV which states: “Remembering that silence allows one to better hear the voice of the Lord and disposes the soul to listen to it, every brother must annually retreat into the solitude of prayer and meditation for at least two full consecutive days,” the **Chapter reminds** that every Knight is obliged to complete three spiritual retreats every year: a one-day retreat in preparation for Holy Christmas; one in preparation for Holy Easter; the third of at least “two consecutive days” during another period at the discretion of the Commandery or Preceptory. **The Chapter cautions** not to confuse and not to replace the common spiritual retreat with other types of encounters. Besides the other spiritual retreats which were mentioned above and besides those retreats expected of the Knight in preparation for Profession and Investiture, **the Chapter exhorts** every Knight to complete the Spiritual Exercises of Saint Ignatius at least every other year according to the directions of the Prelature.

8) In conformity to chap. XII (“Concerning Abstinence and the Fast”) **the Chapter recalls the obligation** of abstaining from meat on all the Fridays of the year; the voluntary infraction of the obligation to abstain is considered a grave infidelity to the Rule and wound inflicted upon the entire Body of the *Militia*.

9) In conformity to chapter XIV of the Rule which prescribes that “each brother must choose and permanently retain a single spiritual director,” **the Chapter commands:**

- to the Superiors of the order at every level (Prelates, Head Preceptors, Preceptors, Commanders, etc.) the duty of ensuring that the Priests to whom the Knights entrust their spiritual direction accept the spirit of the Rule and that the various domains—the interior and

³ Apostolic Letter in the form of the motu proprio “rubricarum instructum” of July 25th, 1960 promulgated with the General Decree of the Sacred Congregation of Rites of July 26th, 1960.

- exterior forums—don't conflict, but rather find synthesis in the Rule to which the Knight has submitted his life; favoring, in this way, an harmonic growth of the person;
- to the Knights and Dames, that in the choice of their Spiritual Directors they be guided solely by the desire to conform themselves to the Rule so that they may realize their vocations.

II – Study

1) **the Chapter:**

- **reminds** that knowledge of the Doctrine of Faith (Dogma and Morals) and of the history of the Church constitutes a necessary armament for every Knight (Cfr. the Rule, chap. VII, “*the Master, or he who has been charged with caring for the Novices, must above all grow and strengthen the knowledge of the Novice regarding the Holy Catholic Faith that he be able to defend it in the world with great vigor and efficacy*”);
- **prescribes** that every Commandery or Preceptory of the order organize regular courses in Catholic Doctrine for its Knights (if possible, monthly);
- **advises** that every Knight also personally see to his own formation;
- **exhorts** all to the study of the ancient Roman Liturgy in order that the Knights more and more come to appreciate its theological richness and reap its spiritual benefits;
- **entrusts** to the Most Reverend Prelate, to whom is given “the spiritual and religious care of all the members of the *Militia*” (cfr. Constitution, art. XV, § V), and to the Head Preceptor, to whom is delegated the “the ideal and knightly formation, immediate and abiding, of all those enrolled in the *Militia*” (ibid. § XI), the mission of submitting a list of suitable doctrinal texts, to all the Preceptories and Commanderies of the Order.

2) Since the Rule recognizes the importance of familiarity with the history of the Knighthood (cfr, Rule, Chap. VII, “*He must care for his [the novice] knightly formation, by presenting him with the history of the Knighthood, its true ideals, since the memory of this will be his patrimony*”)

the Chapter:

- prescribes that, in every Commandery or Preceptory, regular events be held for the study of Monastic history and of the monastic-military Orders; the Chapter also recommends that every Knight see to the growth of his cultural storehouse;
- charges the Head Preceptor with the duty of transmitting to all the Preceptories and Commanderies of the Order a list of suitable texts for the deepening the subjects mentioned above.

3) Finally, **the Chapter prescribes** that each time the Commandery Chapters or Preceptory Chapters meet, besides discussing and deliberating about merely practical and administrative questions, the Spiritual Advisor hold a conference of doctrinal or spiritual character, and a Knight hold a conference pertaining to some knightly theme.

III – Charity and Combat

1) **The Chapter reminds** that the Rule indicates the noblest expression of charity towards God and neighbor in combat “under the sign of Our Lord” (the Rule, chap. V) “for the defense of the Holy Church” (The Rule, prologue), or rather “for the Rights of God and of Christianity” (the Rule, chap. I); that is, for the defense in the world of the “sovereign rights” of Our Lord and of the Holy Virgin Mary (the Rule, chap. II).

2) **The Chapter reminds** that the contribution of the *Militia Templi* and of each single Knight to the fulfillment of the Reign of Our Lord Jesus Christ cannot consist simply in an occasional

voluntary commitment, but must become the principal goal of life, being assumed in a formal and irreversible manner, “once and for always” (the Rule, chap. I) “without any possibility of turning back” (the Rule, *ibid.*).

The Chapter exhorts the Knights and Dames to accept without hesitation and with good spirit their own duty within the *Militia*, and **the Chapter** exhorts the Superiors to ensure that everyone has an effective and continuing role to play for the good of the *Militia*.

3) **The Chapter strongly recalls** all to the integral observation of the Rule, freely chosen “that one may sanctify himself through it” (the Rule, chap. I; cfr. also chap. V); remembering that “whosoever shall keep the whole law, but offend in one point, is become guilty of all.” (James, 2:10). The Rule of the *Militia Templi* is proposed to all and imposed on none; and, therefore, one can accept it or reject it. Nevertheless, when a person by his own will binds himself to observance of the Rule, it becomes for him an obligation to conform his life to that Rule, renouncing the freedom he once had to accept or refuse it (cfr. Saint Bernard, “Concerning Precepts and Dispensations”); the Rule becomes loved for love of self, because through observation of the Knightly Rule, one saves his own soul (the Rule, chap. 1). **The Chapter** therefore,

- **cautions** those who have authority in the *Militia Templi* not to betray that responsibility which they have, first of all, before God; and the Chapter cautions them to use their power of **dispensation** with great prudence, asking oneself whether the petitioner would truly benefit spiritually from such an exemption;
- **cautions** the Knight not to seek **dispensation** if not for real need, lest they be judged disobedient by God who, seeing into their hearts, will not be deceived by an exemption wrongly gotten from a superior; such an exemption would be null and void before His eyes.

4) **The Chapter**, aware of the fact that the modern Templar is engaged in combat in two fields, “within oneself”, fighting against “one’s own will” (the Rule, Prologue) and “around oneself”, **evokes** above all an unyielding regimen of obedience; one which is “*frank, free and loyal*” (the Rule, chap. II), *humble* (the Rule, chap. III), *constant* (the Rule chap. VI), *firm* (the Rule, chap. XIV), *decisive* and *compelling* (the Rule, chap. XIX).

5) **The Chapter encourages** the initiatives which the central or auxiliary Organs of the *Militia Templi* undertake or desire to undertake in order to carry out both spiritual and material works of mercy (the Rule, chap. IV)

- in dealing with the young, “as a service rendered to the Church and to Civil Society” (Constitution, art. III, §. 3);
- toward the Christians of the Holy Land through the *Custodia di Terra Santa*;
- through reception of the Pilgrim.

The Chapter

- **commends** the initiative, approved by the Magistral Council, of instituting a permanent program of aid for the Christians of the Holy Land, whereby the Almonry of every Preceptory will send to the Magistral Almonry a certain portion of oblations normally reserved for the poor;
- **invites** all the Almonries to seek offerings even from outside the *Militia* for this intention;
- **wishes** for greater vitality in the “*Jacques de Molay Foundation for Templar Works and Charity*”, so that by girding itself with a more extensive economic edifice and financial structure, it may more effectively serve the present needs of the *Militia*’s apostolate as well as those to come.

6) **The Chapter anticipates** what is written in art. III § III of the Constitution of the *Militia Templi*, which specifies as a particular task of the *Militia* “*the spread of the spirituality and culture of the Knighthood and its activities through publications, periodicals, etc.*” And so **the Chapter**:

- **encourages** formative and informative publishing by every local Organ of the *Militia*;
- **prescribes** that a copy of every publication be sent to the Head Preceptor before circulation, so that it obtain the necessary permission, which permission shall be deemed granted three months from when the work is received, in accordance with the juridic discipline of tacit assent;
- **wishes** for greater vitality in the “*Academy of Saint John—Institute for the Study and Research of the History of the Templar Order and other Military Orders*”.

7) **The Chapter invites** the Preceptories and Commanderies to organize initiatives and activities for the families of the Knights as well. In these activities, the Knights themselves should give first testimony of their knightly choice.

8) Moreover, **the Chapter exhorts** the local Organs, through their competent Delegates, to support and participate in those activities promoted by other Catholic institutions for the defense of the Faith and of the Catholic Church.

9) Finally, **the Chapter recommends** support be given to the Priests who celebrate according to the ancient Roman Rite.

IV – Acceptance and Formation of Novices

Within the criteria for the growth of the Order, particular attention was paid to the formation of Novices; **the General Chapter thus recalls** the regulations pertaining to the acceptance and formation of Novices given by the Head Preceptor:

1) In every Preceptory, a Master of Novices shall be named; if a Commandery has not been instituted and the number of Knights does not warrant its institution, this task shall fall to the Master of Novices of the local Preceptory; the Master of Novices shall be a Knight of fervent spiritual life; he shall be Marian, devoted to the Eucharist, and well cultivated in theology and knightly history.

2) The Master of Novices, and with him the other Knights, are charged with clearly presenting the duties and difficulties of our journey to those who seek admission to the Order; above all they must discourage those who approach the Order “*to satisfy the worldly desires which many have*” as well as those who profess obscure doctrine and other eccentricities (the Rule, chap. VII); the Master of Novices must speak at length with those who desire to be admitted, making each explain well his motivations for this decision, striving to know each Postulant’s life, his habits, his character, his spiritual life and whether or not he is sincerely disposed to change his own ways upon entrance into our Order—from the very moment of admission to the Novitiate.

3) It is recalled that when one presents himself and asks admission to the Order, he must be given a copy of the Rule and told to meditate upon it attentively for at least one month; and he must be told not to propose the issue of his admission again until that period has ended.

4) Admission to the Novitiate must be reasonably deliberated upon by the competent Organ; to the request for admission, the following documents must be attached: **a)** certificates of baptism and confirmation, **b)** if the aspirant is married, the certificate of religious matrimony and the

written permission of his spouse to take on the way of the *Militia* **c)** written recommendation of his Bishop or at least his parish priest, **d)** genealogical records [the *certificato di stato di famiglia* has no equivalent in the U.S. –Trans.], **e)** curriculum vitae. The original documents must be sent to the Magistral Chancellery; the Commandery and/or Preceptory will keep photocopies of those documents.

5) **The Chapter reminds** that no one can be admitted to the novitiate who, according to the doctrine of the Catholic Church, lives in an irregular matrimonial state; those who are divorced but not remarried may be admitted to the novitiate on the condition that they be bound to a life of chastity.

6) During the journey of the Novitiate, the Master helps his novices to know our rule in depth and to live it consistently by studying it, meditating upon it, and living it together with them; he should, first of all, see to the “*growth and strengthening of the Novice’s knowledge regarding the Holy Catholic Faith*” (the Rule, *ibid.*); he should help him to acquire a solid, Eucharistic and Marian spiritual life, nourished by frequenting the sacraments of Confession and Communion (the Rule, chap. XIV), by devotion to the Most Holy Sacrament, by the “*constant practice of recitation of the Divine Office, in common or by oneself*” (the Rule, *ibid.*) and of the Holy Rosary; and he should see to the formation of a suitable classical knightly culture “*by presenting him the history of the knighthood, its true ideals, since the memory of it will be his patrimony*” (The Rule, *ibid.*); he should sustain in the novice a good knowledge of the characteristics, goals, life, and spirituality of the Order; he should cultivate in him a love of service towards one’s neighbor as well as a generous commitment to the Holy Church and to civil society.

7) Once a month, or as often as possible, the Master meets with his novices; not only to present to them certain important topics of the Rule, but also to listen to them, to counsel them, to support them, and, if necessary, to rebuke them.

8) One should remember that the Novice is bound to have the same life as the Knights: participating in the life of his Commandery, sharing the common life, the initiatives, etc.; likewise, he is bound to recite the Divine Office daily; the novices are also bound to participate in the Spiritual Rites, together with the Knights, in preparation for Holy Christmas and Holy Easter, and they are advised to participate in the planned spiritual exercises which are expected of the Knights.

9) At least once a year, the Master of Novices should organize a period of common life with his novices (e.g., a weekend, a whole week, etc), with the same goals as of the events already mentioned.

10) The Novitiate shall not be less than one year (the Rule, *ibid.*) neither shall it extend beyond three years; at the end of each year, the Master of Novices shall determine, case-by-case, whether a particular Novitiate will continue or conclude—be that conclusion positive or negative.

11) The Novices are bound to uphold the Order in the same measure as the Knights.

V. Dames

The Rule assigns to the Dames a precise role in the *Militia* and considers their service precious.

1) **The Chapter recalls** that:

- the Dames, insofar as they are “desirous of growing their own Christian life” (the Rule, chap. 1), are bound to observe what is written and recommended in the Rule and by this Chapter as far as it concerns their spiritual life, such as monthly Confession, frequent Communion, Spiritual Rites and exercises, and spiritual direction;
- the Rule recommends that they join in the prayers of the Knights whenever the Knights commonly celebrate the Divine Office;
- it is also laudable that the Dames deepen the ideals which motivated their Donation, be this done privately or during general formative events.

2) **The Chapter expresses its own appreciation** for the Dames who collaborate generously with the Knights by giving “part of their energies” (The Rule, Chap. 1) to the fulfillment of the charitable works prescribed by the Rule and Constitution and which are recommended by this Chapter.

3) Regarding the acceptance and formation of Novices, **the Chapter**:

- **prescribes** that one observe the principles expressed in points 1, 2, 3, 4, and 10 of the section concerning the “acceptance and formation of Novices”;
- **prescribes** that the norms expressed in point 5, referring to spiritual formation, be applied with precision, and the Chapter lauds the application of the norms concerning the ideal and cultural formation.
- **recommends** periodic formative meetings for the Novices, with the same intention as expressed in point 5.

4) The Novice contributes, just as the Dames, to supporting the Order with voluntary offerings.

5) The Chapter wishes for international reunion of the Dames.

VII – Oblates⁴

Even if the Oblates are not directly bound to the Rule, certainly their sojourn with the Order is inspired by and from the Rule, and their service is borne out in this spirit; therefore, the Head Preceptory, the National Preceptories, and the appropriate Commanderies should care for their formation even before admission, and should do so constantly, that thus their affiliation with the Order may become for them a real instrument for fulfilling the Reign of Christ on Earth and the salvation of their souls.

They should be invited to the spiritual rites of the Knights and Dames as well as to periods of formation, taking account of that which their particular Statutes prescribe.

Rules for their admission are as those for the Novices.

⁴ A part inserted into the *motu proprio* by the Grand Master

VIII - Other Categories⁵

It should not be forgotten that those who are enrolled in other categories, more than simply holding an honorable intention of being a part of the *Militia*, also commit themselves to its ideal; it is opportune, therefore, that chances be given to them for human and spiritual growth according to the values and standards of the Order, by whatever means and occasions which the various Organs think useful and expedient.

Moreover, to be admitted, they must present a character of strong commitment and accession to the Order within the heart of the Roman Catholic Church; nominations should be avoided, therefore, which would be in conflict with Catholicism.



“Non nobis, Domine, non nobis sed Nomini Tuo da gloriam!”

⁵ A part inserted into the *motu proprio* by the Grand Master



Act of Personal Consecration
Of a Knight Templar to his Queen and Lady
(suggested for daily recitation by each Knight)

Blessed and immaculate Virgin, Queen and Lady of the *Militia* of the Temple, refuge and consolation of all thy Knights, prostrate before thy throne, thee, so near to God, I name my Advocate.

I, as all my Brothers, am consecrated to thy service from the day of my Profession and Investiture; so I beseech thee, o Mother of God and of me, to number me among thy faithful servants and to sustain, for all times and in all places, thy protection o'er me, nurturing me in life and in death, in the peace of the sanctuary and in the battles of the world; be thou my guide: neglect not my care and e'er dispose me in what ways well please thee.

Bless me, therefore, and ne'er allow me to offend thy Son: defend me in temptations, confirm me in fidelity to my vocation and vows, deliver me from dangers, supply me in my needs, counsel me in doubts, console me in afflictions, aid me in infirmity and especially in the anguish of death; let not the demon glory in my capture who am consecrated to thee, but grant that I attain heaven for to thank thee, and with thee to praise and love my Redeemer Jesus for all eternity.

That none be unjustly harmed, I place in thy hands the blade which has been entrusted to me; a symbol of the defense of Holy Church, of widows, of orphans, and of all the servants of God, against the violence of pagans and heretics.

To thine intercession, so near the mercy of God, I commit the souls of all our dead Brothers of the knighthood—that knighthood ancient and new—who have died serenely in peace and gloriously in war, in the defense of Holy Places and pilgrims, in the anguish of torture or ablaze in smoldering agony; champions, yesterday and today, of the Catholic faith and of fealty to vows.

O Mother of mercy, to Thee who hast been appointed Queen, Lady and Help of the *Militia*, I confide the Order in its entirety; I confide to thee its increase, its devotion to perfection and to servitude and whate'er demands such devotion entails; I recommend to thy protection my Brothers, my family, parents, benefactors, our young, and all others who commend themselves to the Order.

Remember O most gracious Virgin May, that ne'er was it known that anyone who fled to thy protection, implored thy help, or sought thine intercession was left unaided. Inspired by this confidence, I fly unto thee, O Virgin of virgins, my mother; to thee do I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy clemency hear and answer me.

Our Lady Queen of the *Militia*, pray thou for us.

Amen.

With ecclesiastical approbation and that of the Order. Partial indulgence “toties quoties”.

+ Mons. Antonio Buoncristiani, Metropolitan Archbishop of Siena

dom. Marcello A. Cristofani della Magione, Grand Master and Duke of the Order

Note: Besides the Knights, the other members of the Order (Dames, Novices, Scouts, Oblates, Chaplains, and Honorary Members, etc.) can adapt the prayer to their own ‘states’ in the Militia.



Final document of the General Chapter – Hermitage of Montecastello (Brescia) September 27th-29th A.D. 2002
With the approved modifications of the General Chapter of Esztergom (Hungary) July 27th-31st A.D. 2006
Translated from Italian into English by a Novice.